



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY WEDNESDAY, UNDER THE PATRONAGE OF THE NEW-ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

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REASONS FOR METHODISM.

LETTER III.

Dear Sir,

The substance of what I offered to your
consideration in my second Letter, may be briefly
summed up in the following words:
Mankind come into the world in a depraved
and fallen condition; as long as they continue
in their natural state, they are at enmity with
God, and would have for ever remained the sub-
jects of his wrath and punishment, had not Je-
sus Christ given himself up as a sacrifice for the
sins of the world, and by his death and mediation
reconciled God to man. In order to make this
reconciliation effectual to our Salvation, it is re-
quisite that we repent and believe; that is, that
we forsake sin, and have faith in the mercy of
God through Christ. This we are unable to do
without the grace and assistance of the Divine
Spirit; and after all we have done or can do, we
are still unprofitable servants, and can only hope
for pardon and acceptance through the merits of
a Redeemer.

You will now perhaps be ready to say with
others, that all this may be very right, and
as far as you know conformable to the obvious
tenets of scripture, but you see no reason assign-
ed for any thing I have yet advanced, why I
should have joined the Methodist Connexion.—
You will tell me (what I very well knew be-
fore) that these doctrines are all of them incul-
cated in the Articles of our Church, in the Homi-
lies, and in the Form of Prayer used in Divine
Service. You will add moreover, that our Min-
isters generally enforce them, from the Pulpit,
and that the style and language of their discourses
are calculated to impress them on the minds
of their hearers. "Why, therefore, should you
leave the Church and unite yourself with a par-
ticular sect, whose principles of Religion are
similar to those in which you have been edu-
cated, and which you at present professedly
adopt?"

This is then the question in point. I shall en-
deavor to answer it fully and unequivocally; and
I have no doubt but that the candid part of
mankind, though they may not embrace my
opinions, will at least give me credit for the sin-
cerity of my intentions.

With respect to my leaving the Church, the
charge is entirely groundless; for so far am I
from deserting it, that it may be said, I
shall be more punctual in my attendance there
than I have been for many years past. And my
reason for this is, that I admire that spirit of
piety and devotion which runs through the great-
est part of the Service, I accord heartily with
the doctrines of the Church, and I think it expedient
for each individual, if he can do it with a safe
conscience, to contribute his support to the
religious establishment of that country in which he
is born and educated, and under the government
of which he lives free and happy.

But my reasons for enrolling myself as a mem-
ber of the Methodist Society, are of a far different
nature, and operate so powerfully on my mind,
that I do not leave me the smallest room to doubt of
the necessity of the step I have taken. And that
I have not made an assertion of this kind without
some foundation, will, I hope, appear from the
 sequel of this letter.

In order to be as concise and methodical as
possible, I shall divide my subject into the fol-
lowing distinct Sections: I shall consider,

First. The institutions or discipline of the

Methodists.

Secondly. The mode of performing divine

service amongst them.

Thirdly. The general character of their

Principles.

Fourthly. The influence of Methodism on hu-
man happiness and conduct.

I shall conclude with a plain and
simple narrative of my own experience in relig-
ious matters.

I. Of the Institutions or Discipline of the

Methodists.

There is too much reason to fear, that many
of our brethren have been brought to a sense of their state
of nature, and experienced the pardoning love
of God, but have nevertheless in process of time for-
gotten their Creator, and plunged afresh into
the same filthy and fashionable levities of the world.

I contemplate such a character as this
with horror, and I tremble for the fate of that
individual, who imagines that when he is once justified
of his past sins, he is no longer li-

able to err. Such an opinion generally takes its
rise from a too confident reliance upon our own
ability. And this causes us to overlook the neces-
sity of prayer. It renders us less watchful, slow
to examine ourselves, and introduces a neglect
of those pious and devotional exercises which
are indispensably requisite to keep up the spirit
of vital religion amongst us. Hence it is, that
we are insensibly drawn off from God: we for-
get the manifestations of his love, and presum-
ing upon our own sufficiency, we gradually re-
lapse into our former apathy and corruption.—
We should do well to bear in mind, that a life of
religion is a progressive one. It is not sufficient
that we receive a sense of God's pardon, and ex-
perience the power of God unto salvation; we
must grow in grace; as we have been washed,
so we must be sanctified, 1st Cor. vi. 11. We
must walk with God, Gal. vi. 16. Out of the
good treasure of our heart, we must bring forth
good things; Matt. xii. 35. We must mortify
the deeds of the body, Rom. viii. 13. It is required
of us to cast off the works of darkness, and to put
on the armor of Christ, xiii. 12: To live no
longer to ourselves but to the Lord, xiv. 8. And
to walk worthy of our vocation wherewith we
are called, Eph. iv. 1. In short, saith the Apos-
tle, "we beseech you, brethren, and exhort you
by the Lord Jesus, that as ye have received of
us how ye ought to walk and to please God, so
ye would abound more and more. For this is
the will of God, even your sanctification. For
God hath not called us unto uncleanness, but
unto holiness," 1st Thess. iv. 1, 3, 7.

I have before observed, that a state of grace
is only to be maintained and kept alive, by the
persevering use of those means which are in
general instrumental in procuring it for us at first,
viz. a constant and earnest communion with God
in prayer. And this is one of the leading argu-
ments in favor of Methodism.

There is perhaps no sect or body of Chris-
tians who have advantages in this respect equal
to the Methodists. Their institutions afford them
not only very ample opportunities of associating
together for the purpose of religious worship,
but their discipline is so strict as to require them
to attend on all such occasions, except when pre-
vented by sickness or very material business.—
Besides the ordinary service performed at the
Preaching-House on the Sabbath, and occasional
preaching in the course of the week, they have
their Classes, Band-Meetings, Love-Fests, and
Watch-Nights.

Mr. Bradburn, in a sermon written in defence
of Methodism, has treated this part of our sub-
ject in so plain and accurate a manner, that I shall
be excused if I insert his own words.

1. "All who are in connection with us, meet
in what we call a Class: That is, from twelve
to about twenty members, having a person of
more experience than the others (who is termed
the Leader) to watch over them, meet together
once a week, at the time and place most con-
venient to them. The Leader gives out a few
verses of a hymn, which they all join in singing.
He then makes a short prayer; after which he
converses with each member about Christian ex-
perience, giving suitable advice to all; and again
they sing and pray, concluding all in about an
hour. And are not these meetings agreeable
both to the Old Testament, and the New? In
the dark state of the Jewish Church, when both
People and Priests were in general (as is too much
the case now) careless and even wicked;—
Then, (saith the Prophet Malachi,) they that
feared the Lord, spake one to another, and the
Lord harkened and heard it, and a book of
remembrance was written before him, for them
that feared the Lord, and that thought upon his
name." And to meetings of this kind, we con-
ceive the Apostle Paul alludes, where he ad-
vises the Colossians thus: Let the word of Christ
dwell in you richly in all wisdom; teaching and
admonishing one another in psalms and hymns,
and spiritual songs, singing with grace in your
heart to the Lord." And where this company
is thought too large to speak to it freely,
many meet also once a week in smaller com-
panies called Bands, consisting of four or five per-
sons, men with men, and women with women.
Nothing can be more simple than these meet-
ings. And we think the Apostle James' words
are best understood by supposing something of
this kind.—"Confess your faults one to another,
and pray one for another that ye may be healed." But let it be well observed, there is
nothing in these assemblies like the confession of
sin to a priest, in order to obtain absolution
from him; but the speaking freely of their
state of mind to one another, that they may
know how to rejoice with those that rejoice, and
to weep with those that weep, which they could
not do without some acquaintance with each other's
condition.

2. "In large places the minister meets the So-
ciety all together, on Sunday evenings after pub-
lic service, and gives general or particular di-
rections, according to the account he has received
through the preceding week; he then also
mentions any business that is to be done, respect-
ing either the spiritual or temporal concerns of
the Society; relates any remarkable accounts he
may have heard of the prosperity of the work of
God in other places, and concludes with prayer.
These meetings, when judiciously managed, are
of admirable use. The people are frequently
much refreshed therein, and their union greatly
strengthened.

3. "To prevent our being imposed upon by

bad people, the superintendent minister, or another
by his direction, meets every Class separately,
once a quarter, and speaks personally to each
member. Those that have walked agreeable to
the gospel the past quarter receive tickets with
a portion of scripture printed on them, also the
month and year, and a letter of the Alphabet,
which being the same in all places, an impostor
can generally be detected. And we conceive
that something of this nature was used in the
primitive Church, especially when any of them
went to strange places. (These Tickets, as the
ancients called them, being of just the same
force with the commendatory letters mentioned by
the Apostle.) These are likewise of use in other
respects. By showing these to the persons
appointed to regulate the Society, whenever it
meets apart, it is easily known who are mem-
bers. These also furnish us with an easy meth-
od of removing any disorderly member. He has
no new ticket at the quarterly visitation, and
hereby it is known, that he is no longer of our
community."

4. "There are two kinds of meetings which
we observe and which were both of ancient us-
age. These are Love-Fests and Watch-Nights.
The former is alluded to by St. Jude, ver. xii.
where speaking of the evil doers who associated
with the Christians, he says, "these are spots in
your Feasts of Love."

"And of these it is generally supposed Peter
speaks, 2d Epist. ii. 13. At these, which are kept
in large Societies once a quarter, each person
takes a bit of plain cake and a little water. We
sing a few hymns, two or three of the ministers
pray, and if any person has any thing particular
to say concerning Christian experience, none are
hindered, if they be short, as the whole should
conclude in about an hour and an half. But
these have no relation at all to the Lord's Sup-
per. The elements of the Lord's Supper are
bread and wine, (which we receive exactly agree-
able to the form in the Common Prayer Book)
whereas at the Love-Fests we use only cake and
water. The design being simply to testify our
Christian love to each other.

"The Watch-Nights were anciently the vig-
ils kept on the evenings preceding the grand fes-
tivals. Our custom is, about four times a year
in the large places, to meet between eight and
nine at night; and after one of the Ministers has
preached, several others pray and exhort, giv-
ing out at intervals suitable hymns, which the
congregation join in singing, concluding at 12
o'clock. Exceeding great are the blessings we
find on these occasions. They are times of great
solemnity, and often tend to animate our devo-
tions, and stir up our minds to a more earnest
concern for our eternal welfare."

5. "For the management of all temporal af-
fairs, there are persons of known piety, as well
as having skill in accounts, chosen, to whom the
care of these things is committed. These Stew-
ards, or (as they were called in the primitive
Church) Deacons, receive what money has been
collected by the Leaders in their Classes, either
for the poor, or for the expenses of carrying on
the work. They keep exact accounts of all they
receive and disburse, which accounts are audited
once a quarter, when there is a meeting of the
Ministers of the Circuit with the Stewards from
every place, at which meeting every thing relat-
ing to temporal concerns is publicly settled. The
Stewards being changed every two years, pre-
vents jealousies and evil-surmises, and gives
every proper person in the Society an opportu-
nity of serving in his turn. Nothing can be more
reasonable than this. If being a Steward be an
honor, why should not all who are capable, share
it? If it be a cross, why should not all take it
up?"

6. "The last thing I shall mention which re-
lates to our Discipline, is the constant change of
the Preachers. We read in the Acts of the
Apostles, and in many of the Epistles, that the
first Preachers went from place to place as the
providence of God opened their way. And many
years experience has proved to us the utility
of this plan. The three kingdoms are divided
into a number of districts; each of these districts
is divided into circuits; and each circuit has two,
three, or four Preachers, according to its situa-
tion and importance. Again, each circuit has a
Superintendent, who has the care of every
thing entrusted to him. Not that he is exempted
from any part of the work; or has any tempo-
ral advantage from his office: much less has
he any power to lord it over either his breth-
ren, or over the people; only some one must
keep the various accounts of the circuit, and see
that every thing be done agreeable to the Rules
of the Society and the Minutes of the Confer-
ence. Every district has a chairman, to whom
either ministers or private members may com-
plain, in any case that cannot be redressed in
his own circuit. The chairman can then sum-
mon the preachers of the district, and their judg-
ment is conclusive till the annual meeting of the
Conference, (which consists of at least one from

"N. B. The other office among us, namely, that of
the Trustees, is a legal concern. As Trustees of the
Chapel, they have no authority at all to interfere ei-
ther with spiritual or temporal concerns of the people.—
The first belongs to the Preachers and Leaders: The
second to the Preachers and Stewards."

"While the Rev. J. Wesley lived, this Preacher was
called the Assistant, on account of assisting him. Now
he is dead, that word is no longer sense, seeing that
it has no relative to which it can with propriety be re-
ferred."

every circuit) whose decision is final. At Con-
ference, every Preacher's character is examined,
and if any objection be proved against him, he
receives suitable punishment, whether it be re-
proof, the being put from the office of Superin-
tendent, (if he have been in it) the being suspen-
ded for a time, or entirely excluded.

"The ministers are then stationed, according
to the best judgment that can be formed, where
they are most likely to be useful, no one con-
tinuing above two years successively in one cir-
cuit, unless God has been pleased to use him as
the instrument of a remarkable revival; and even
then, no one ever stays above the year. Thus
every thing is carried on with decency and or-
der. The quarterly meetings are subject to
district meetings, and these are subject to the
Conference, or General Assembly, over which
among us, there can be no control, and from
whose determinations there is no appeal."

If we add to these their frequent Prayer-Meet-
ings, in which a select number of the members
assemble together for the purpose of mutual ed-
ification; and consider the general uniformity of
their conduct, that when visiting one amongst
another, their conversation is chiefly confined to
subjects of a religious nature, and that they scarce-
ly ever part without singing a hymn or praying,
we must admit that they have abundant means af-
forded them of increasing in the knowledge and
love of God, and encouraging each other to per-
severe in the paths of holiness and virtue.

Archdeacon Paley observes, that the original
teachers of the Christian Religion, in consequen-
ce of their new profession, entered upon a new
and singular course of life. "After men be-
came Christians, much of their time was spent in
prayer and devotion, in religious meetings, in
celebrating the eucharist, in conferences, in ex-
hortations, in preaching, in an affectionate in-
tercourse with one another, and correspondence
with other Societies."

How exactly conformable are the habits and
practice of the Methodists in our day, to the
above account of the circumstances attending the
early propagation of Christianity! May the
Lord prosper their labors with his blessing; and
crown with success the honest endeavors of every
faithful disciple of Jesus Christ!

To be Continued.

* Vide Paley's Evidences of Christianity, page 28.

FOR ZION'S HERALD.

REMARKS,

On the Importance of Separating from the World.
[CONCLUDED FROM OUR LAST.]

As the reasons are strong for Christian pro-
fessors to separate from the world, they are e-
qually so for the separation of their children.—
When the Church first took its march from Egypt,
the parents took their offspring with them.—
Pharaoh would have let them go before he did,
had they been willing to leave their children;
wisely calculating that if the children were left,
the parents would return: and it is usually so
now; if parents set out on pilgrimage, but leave
their children in the company and customs of the
world, they soon return, at least in their affec-
tions, to the world again. Not only from Egypt,
but in all their movements, children went with
their parents, and even in their blessings and
curses they were not separated. It is true,
Ezekiel teaches us that a good child shall not die
for a wicked father's sin; but this has no rela-
tion to the duty of parents leading their children
from the world; nor does it prove, but what they
are generally of one character, and so rejoice
or mourn together. As men, women, and chil-
dren were baptised unto Moses in the cloud and
in the sea, so, at the beginning of the gospel, all
the land of Judaea, that is, old and young, were
baptized of John in Jordan, confessing their sins;
such as were capable, confessing for themselves
and for such as were incapable, if they had any
such under their care. Also, when the gospel
came to the head of a family, and was received,
the whole body or members were affected by it.
So was St. Paul's instruction to the jailor. Do
you believe, and you and your house will be saved:
If you have the true faith of Abraham, you
will begin, immediately, to teach your children
what you have found, and God will attend the
word, and they will believe, and this, united
with your parental authority, will lead them
out of spiritual destruction with you; and such
as are not old enough to go by faith without lead-
ing, you must lead; and such as cannot go at all,
for want of age, you must carry in the arms of
your faith: you will not need to ask them wheth-
er they will go or no; for your will and authori-
ty are to answer for that, as though you had
just waked up and found the house on fire over
the heads of your slumbering family. This must
have been the sum of Paul's preaching to the
jailor, and the effect answered thereto, for he
believed in God, and rejoiced, with all his house:
and he and all his were baptized straightway—
Acts 16. 26. [He was baptized and his house

because they were his.] Thus the jailor and
his family came out of bondage, and put on the
Christian seal together; and set their faces for
another country, that is, a heavenly. The same
kind of gospel, with the same effect, came to
Crispus the Chief Ruler; [Acts 18. 8.] as it had
done before to the house of Lydia, [Acts 16. 15.]
and in the single book of Acts there are seven
or eight instances of similar household religion.
This kind of gospel, with its effects, was nothing
strained or unnatural to the Jewish builders of
the gospel church, who were taught, uniformly,
by their Great Master, that no new vine was now
planted, but that all true believers were grafted
into the Jewish,—their own Olive, and with
them partook of its sap and fatness: that the
vineyard, taken from the main body of the Jews,
for misimprovement, was the one they were
to cultivate. But for parents to leave out their
children to perish, while they entered the ark;
not allowing them the covenant blessings or gos-
pel ordinances of which they themselves part-
took, would have been a new kind of religion,
neither preached to him, nor seen by him, nor
desired by the kings and prophets of that holy
church.

This gospel ground is the only true and proper
ground of parents separating their children with
themselves from the world: for, if they are not
to be benefited by their faith and instruction, they
ought to be controlled by their authority; and if
children cannot dwell with their parents in the
gospel kingdom, their parents ought not to sepa-
rate them from the kingdom of darkness: but this
being given, let parents allow their children in
no company nor practices, which they think in-
consistent with piety in themselves: let them
do it in every thing, and that in the utmost de-
cision of mind, as to dress, diversion, food or
company; and let no parent imagine that this
will hinder their children's real love or respect
for them;—by indulgence, children may be pleas-
ed with their parents for a while, and commend
them much in opposition to such as are more
rigid; while their real love and respect dwindle
all the time; and when the trial comes, they
will soon discover by their practices, on what
ground their attachment was built.

Now, let the above sentiments be firmly be-
lieved, and carefully reduced to practice: let
parents look upon their children as Abraham did,
as heirs of the same blessing with themselves;
let them openly separate them from all the heath-
en world by holy baptism, as the children are
said to be holy; [1 Cor. 7. 17.]—let them teach
them as soon as they are capable of hearing, the
nature and use of their baptism—let them show
them their proper devotion to God and their
sacred birthright, and the consequences of des-
pising it like profane Esau;—let them restrain
them from all sinful amusements—all which do
not tend to true gospel enjoyments, and then care-
fully explain to them the superior enjoyments of
the Christian Religion; and back the whole with
a fair, real, believing description of the fearful
torments that are certain to close a life of sin-
ful diversions;—let this be done daily and dil-
igently, with a gospel faith, and with a continual
watching and expectation of seeing the good seed
ripen under the divine blessing, and by that pow-
erful grace which always attends on such means,
and how soon the character of the Christian
world will be changed. O that this latter day of
glory may soon come, when all shall know the
Lord, from the least even unto the greatest.

ALEPH.

Splendid Church.—The Catholics of Montreal
are preparing to erect a magnificent Cathedral,
surpassing in splendor and magnitude any ec-
clesiastical edifice on the continent of North
America. It will be strictly and purely gothic,
after the best models extant, will hold ten thou-
sand persons, and cost four hundred thousand dol-
lars. Its length is to be 253 feet—breadth 132,
with two towers in front, each 200 feet in height,
and it is to have seven altars, the high altar at
the east, behind which is to be a great window,
32 feet by 45.

ROME, Jan. 22.—According to the accounts of
the Missionaries in the eastern kingdom of Ton-
quin, Christianity makes great progress there.—
The Mandarins of the first and second class
favor the labors of the Missionaries, and pro-
tect them in the exercise of their religion, the
disturbers of which are rigorously punished.—
The learned men in particular are easily instruct-
ed, and break their idols to pieces after a few
conferences with the Missionaries. In June 1821,
a whole district sent deputies to ask to be in-
structed in the Christian faith.

Satan is never likely to do more mischief
than when he puts on Samuel's coat.

Zion's Herald.

BOSTON: WEDNESDAY, APRIL 21.

METHODIST PUBLICATIONS.

Mr. Sylvester T. Goss, of Haverhill, N. H., has issued proposals for publishing a periodical work, to be entitled, "The Methodist Repository." It is to be printed in monthly numbers, comprising one sheet, of 24 pages, making twelve sheets, of 288 pages, a year.—The price to be \$1 a year, payable in six months; or \$1 50, if paid at the end of the year.

We would by no means throw obstacles in the way, or retard the progress and increase of religious publications, when conducted upon the pure principles of the gospel; we would rather bid them "God speed;"—for we believe they are among the most efficient means of spreading the gospel through the world. But there is something in the proposals of Mr. Goss, which, in our view, has a deceptive appearance, and which we feel it our duty to expose.—He says, in his proposals, that his Editor, (he does not give his name) "will make extracts from the New York Methodist Magazine and Zion's Herald, which papers will enable him to furnish the most interesting occurrences, of a religious nature, to the readers of the Repository; and enable those who cannot afford the expense of the above publications, to furnish themselves with religious information, at a much cheaper rate."

The following facts will show that his proposed publication is offered at a much dearer rate than either the Magazine or the Herald.

His proposed publication, (the Repository) is to consist of twelve sheets a year, making a duodecimo volume of 288 pages—which, at \$1 50, is 12 1/2 cents a sheet.

The Methodist Magazine consists of 30 sheets a year, making an octavo volume of 480 pages. If printed in the duodecimo size, it would make 720 pages. The price is \$1 50, a year, or five cents a sheet.

Zion's Herald consists of 52 sheets a year, If printed in the duodecimo size, it would make 1248 pages. The price is \$2 50 a year, which is 4 cents and 8 mills a sheet.

Thus it appears that the Magazine and Herald are published at a much cheaper rate than that at which the Repository is offered.

Several works, within a few years, have been palmed upon the public as Methodist publications, which, in fact, were not published or countenanced by that denomination. To guard the public against impositions of this kind, the ministers of this denomination have agreed not to publish, or sanction the publication of any work, as a Methodist work, unless it has the approbation of the yearly Conference, or a committee appointed for that purpose by the Conference.—We know not that *The Methodist Repository* is to be of a spurious nature; but this we know, that its publication has not been sanctioned by the Conference, or by the committee of Conference.

Mr. Goss, in his proposals, acknowledges that the Methodist Magazine and Zion's Herald contain "the most interesting occurrences of a religious nature." If it is his desire to advance the Redeemer's kingdom by circulating religious intelligence, why not give currency to these publications? Why should he avail himself of their contents, under the pretence of affording the intelligence they contain, at a much cheaper rate?

The Rev. John N. Maffitt, recently made a short visit to this city, and preached several times, to very large congregations. So great was the concourse of people on Sunday evening, at the Chapel in Bromfield's Lane, that hundreds were unable to gain admittance. At the weekly prayer-meeting on Monday evening, the floor of the Chapel was again filled, and a goodly number appeared to be anxiously seeking the salvation of their immortal souls.

Anecdote.—A pious minister, of respectable talents, now in the Methodist connexion, was formerly a preacher among the Universalists.—The incident which led him seriously to examine the grounds of that doctrine, is striking and singular. He was amusing his little son by telling him the story of "The Children in the Wood." The boy asked, "What became of the little innocent children?" "They went to Heaven," replied the father. "What became of the wicked old uncle?" "He went to Heaven too."—"Won't he kill them again; father?" said the boy!

To the Editor of Zion's Herald.

DEAR SIR, If there is joy in Heaven over one sinner that repenteth, what should be our feelings, when we see hundreds daily coming to Christ, and finding redemption in his blood! That joy may be kindled in the hearts of God's people, and that new songs of praise may be offered up to Heaven, I would present the readers of your useful paper with a short account of a blessed revival of religion, which we now witness in this town. It commenced last fall, under the faithful labors of brother R. Peaslee, and has been increasing ever since. More than sixty, it is thought, have already been brought to the knowledge of the truth, and many more are still deeply impressed with a concern for their future state. We have now a respectable and promising society in a town, where, till late, as a people, were unknown. Indeed, the

doctrine of Free Grace and Free Agency, as held by us, is very little known in this county. But the way seems opening, and in several towns we are received with joy, and the pleasure of the Lord prospers in our hands. We hope to see truth triumph over error, and grace over sin, till this wilderness shall blossom as the rose, and this desert become a fruitful field.

Z. ADAMS.

Deering, N. H. April 9, 1824.

FOR ZION'S HERALD.

OBITUARY.

Died, at East-Keenston, on the 2d inst. of a consumption, Hannah J. Sweet, in the 15th year of her age.

In the death of young persons there is something peculiarly solemn and affecting. Removed in early life from the bosom of their friends, separated from the gay circles of their youthful companions, and all their hopes and prospects in future life forever blasted. Such painful scenes address themselves to the feelings of the heart, and the lessons they teach are truly interesting and important. They strip the present world of many of its delusive charms, direct the attention to objects more sublime, and invite to the pursuit of pleasures that will never fade or die. By them also are we admonished of the shortness and uncertainty of human life, and called loudly upon, to be in habitual readiness for our great and last change.

For more than four months was this amiable youth continually wasting with the fatal disease that terminated her mortal existence, and transmitted the spirit, we trust, from the sorrows of this world, to the joys of paradise. Blessed with a religious education, her mind was often impressed, by her pious parents, with the importance of early piety, and a life devoted to the service of God. And those pious instructions had been accompanied by frequent and fervent prayers that a blessing might attend them; and those prayers and admonitions could not be lost.—Though she had neglected to seek for the blessing of religion, yet by these means had she been preserved from the practice of immorality; and had imbibed a tender regard for the things of religion. In the first stages of the disease, she manifested a reluctance to converse on the concerns of her soul; but as the disorder progressed, and the symptoms became more alarming, her anxiety for salvation increased, till she could no longer conceal the distress she felt. Being one morning with her mother alone, she was constrained to manifest the feelings of her heart. She was sensible, she said, that she should not recover, that she must die, but was not prepared. Her mind, she said, had been greatly distressed on account of her sins; but she was unwilling to let her feelings be known. She greatly lamented that she had neglected the salvation of her soul while in health. From this time her anxiety and distress evidently increased, she deeply solicited the prayers of all who had an interest at a throne of grace for her. And her sighs and tears were not disregarded of God. A few days after this, being alone with her mother, she said to her, "do not be anxious about me, I have been striving to give myself up to God—he will not cast me off. I feel that he has blessed me—my distress is gone—I feel a sweet peace within, and a hope of Heaven." After this she never manifested a wish to recover, but her whole concern was to be fully prepared for Heaven. At times she was distressed with doubts and fears, lest she should deceive herself, or that her faith would fail in the trying hour; but her trust was in God. Her soul was truly humble, she had affecting views of her depravity, and frequently expressed ardent desires to be made pure in heart. She was patient and resigned under her sufferings, which at times were very severe. She never was heard to complain or wish her sufferings less. For some days before her death she passed through some painful struggles, the soul seemed hovering over eternity, reluctant to leave its earthly tenement. At length the decisive moment arrived; but for some hours the soul had been calm, full of peace, and brightening in prospect of endless joy. She sunk at last into the arms of death, without a struggle or a groan, and sweetly "fell asleep in Jesus," while the triumphant spirit, dislodged from its tenement of clay, took its upward flight on angelic wings, to the blest abode of kindred spirits above.

On the following day some hundreds were assembled at the house of mourning, to sympathize with the afflicted family, and pay their last respects to their departed friend.

With mingled sensations was the body committed to the dust, to remain in the silent mansion till the heavens and the earth shall be no more—with a lively hope that, when the voice of the archangel shall be heard, and the trump of God sound, the sleeping dust shall awake, put on fresh vigor, and bloom in immortal youth.

E. S.

REVIVAL AT NANTUCKET.

The accounts from this favored island are calculated to call forth the sweetest songs of gratitude and praise from the saints on earth, and to cause new raptures of "joy in the presence of the angels of God" in Heaven. Twenty-seven persons were received into the Methodist Society on the 10th inst. making, we believe, more than a hundred, that have joined the society since the commencement of the revival.

LITERARY AND RELIGIOUS.

A library has just been formed at New Orleans called "The Youth's Free Grecian Library." One thousand volumes of books were speedily collected, and on the first day of its operations, books were delivered to forty seven young men. The Governor and Judge Workman, are Trustees.

Graduates in Medicine.—At the College of Physicians and Surgeons in New York, forty-four gentlemen have received the degree of doctor of medicine. The same degree has been conferred on 8 members of the College of Physicians and Surgeons of the Western District of New York.

Miniature Edition of Scott's Bible.—Mr. W. W. Woodward, is about issuing proposals for publishing a miniature edition of Scott's Bible in 6 pocket volumes:—to contain all the notes and observations.

Medical Commencement.—At the late commencement of the University of Pennsylvania, the degree of Doctor of Medicine was conferred on ninety-six gentlemen.

Increase of Law Reports.—Previous to the year 1804, but 8 volumes of indigenous reported cases had been printed in America; and the lapse of only one fifth of a century has added to the number one hundred and ninety volumes, exclusive of many valuable reports of single cases. Of these, eighty-nine volumes and a part of a few others, are occupied with the decisions of the State Courts of Virginia, Massachusetts, New York and Pennsylvania.—N. A. Review.

A new paper, to be entitled the Gloucester and Burnville Recorder, is about to be established in the village of Chepachet, a short distance from Providence.

Cummings, Hilliard & Co. propose to publish an Annual Register, on the plan of the English Annual Register, to be edited by Prof. Everett.

Methodist Missionary Society of South Carolina. The third Annual Report was presented on the 13th of February. In the Creek nation the Society has a school, which is represented as a nursery of piety. At St. Augustine, East Florida, the Society's Missionary has gathered a church. The Satilla circuit, in the southern part of Georgia, has extended its labors into Florida, and has seven places of public worship. The Chattahoochee mission, in the southern part of Georgia, which has also been extended into Florida, was established two years since, and during the first year, received into the church 341 persons, and during the last year, 110. The Board express an ardent desire that a separate Missionary District should be formed, in Florida, and mark out the ground, which they are determined if possible, to occupy; but, say they, with probably more than one thousand churches under our care, and thirty-six thousand members, no possible zeal in the preachers, or wisdom of the bishops, could make such a disposition of one hundred men as to meet every demand. "The harvest is truly great but the laborers are few."

The Monroe mission is in the western part of Georgia. The members of the church, who were seventy-five last year, are increased to three hundred and twenty-six. Seven new churches have been built. The Yellow River Mission, from which returns have never before been made, reports 347 members of the church, and ten new houses for public worship. The missionary preaches, steadily, at twenty-six different places, every four weeks. The Gwinnett mission, in Georgia, has enlarged the church, from 82 to 462 members. The Report in conclusion, has the following language:—"Three years have scarcely passed away since the treaty was concluded, which transferred from the Indians to the state of Georgia, all that beautiful country whither our missionaries went. Attracted by its fertile soil, the laborious citizen eagerly succeeded the retiring savage; and before the forest could be converted into fields, or the adventurous emigrant could feel himself at home, our Missionaries had arrived. Through forests which never knew an eye; and often without a path to guide them—they sought and the found the souls of men."—Recorder.

IGNORANCE OF MONKS.

Extract of a Letter from the Rev. Pliny Fisk, Missionary in Palestine, to his friend in New York. "You hear of Christians in this part of the world. There are indeed multitudes who have been baptized in the name of the Trinity, and who believe that Christianity is the true Religion; but you may judge of their knowledge of Christianity, by the following fact. I was one day walking over a high mountain in company with a monk for the sake of getting an extensive view of the country. In the course of our walk, we had much conversation about religion. At one time I asked him where Christ died—He said, 'in the tomb.' I said, was it in Constantinople? He replied, 'yes.' At another time I inquired 'who was the first man?' He answered 'I do not know, unless it was Christ.' Yet this man had lived 15 years in a monastery for religious improvement; and there are 40 Priests in the monastery. We gave them two Testaments, and a hundred Tracts. Pray that God may bless his word to their souls; pray too that we may be kept from every danger, and every temptation, and made wise and faithful in our work. May you be favored with all the consolations the gospel affords."

THE JEW.

This desolate nation, once the favored of Heaven, is combined in our remembrance with the most stupendous events that illustrate the history of the world. To one of their race the Eternal Father condescended to impart the sublime account of creation; to elucidate the perfection of man; to reveal the apostasy from his primitive rectitude; and to vindicate the curse pronounced upon posterity. To the same inspired Hebrew Shepherd were displayed the awful glories of Divinity—whose countenance, when he descended from his communion with the great Supreme, shone like the sun in the strength of his brightness. The sea rolled back its turbulent waves at the approach of Jehovah's chosen seed, and Israel passed through the "bed of its billows" safe and undismayed.—In the ardor of conquest a Jewish chieftain, raising his eyes to Heaven, exclaimed in a tone of majestic confidence, "Sun—stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon," and they obeyed him. These indications of Divine condescension and preference will ever throw a shade of venerable grandeur around the memory of the Jews, and induce the disciples of Christ to abstain from treating them with levity and derision.

How luminous is the fulfilment of God's maledictions against the apostate seed of Abraham. "Israel shall be a proverb and a by-word among all people." Sectarian pride has covered the Jew with obloquy. National policy has entangled him with the chain of disfranchisement.—In Society he has been the devoted object of indignity—in his avocations, the signal mark for persecution and rapacity. The mercenary sophistry of the cabinet, has often brought the Jew to the scaffold and his treasures into the talons of Political Vultures. His blood has been sought for as a precious jewel, and his soul has resembled a bark upon a tempestuous surge.—For centuries a fugitive for his life—insulated from the consolations of spiritual hope—the centre of distrust and calumny—a hissing among the nations—bearing the seal of public reprobation upon his forehead—may we not now anticipate that the cup of his chastisement is almost full—that the days of his tribulation are almost numbered. The eyes of the children of the covenant repose with a fond intensity upon Jerusalem, in ardent expectation of the glorious day when their earthly Messiah, in all the magnificence of conquest, shall be crowned with dominion, and the mountains of Judea be veiled in the smoke of their sacrifices.

A presentiment that the time of their restoration is at hand seems to prevail among this scattered people—there is an ominous stirring in their minds, which is preclusive to some important era.

Christians perceive in these movements the approaching consummation of prophecy, and feel that the time is fully ripe for their co-operation. To them, yea to them, is delegated the exalted commission of revealing to the Jews their expected Messiah—Immanuel—the Prince of peace—not glittering with a temporal diadem, nor swaying the sceptre of earthly supremacy; but discerned by the Spirit crowned with mercy, arrayed with purity and reigning in the hearts of his redeemed. In comparison with this transcendent duty and privilege, how tasteless and contemptible are all the gilded honors of the world! how senseless its vanities! how imbecile the sarcasms of the infidel and the ridicule of the profligate; the shafts of the censorious fall innoxious when the shield of Omnipotence protects his own designs. Let us despise the malignant satire of the unfeeling sceptic, and extend the hand of fellowship to oppressed Israel.

Let us with open arms receive the sons of Jacob, emancipated from the bonds of ignominious servility. Let us meet their prejudices with brotherly conciliation. Let us show them that the religion of Christ is meek, amiable and benevolent. Let us prove by our devotedness and perseverance, that we heartily sympathize with their afflictions, and we may confidently hope that the wings of Divine complacency will overshadow our labours.

Extracts from Israel's Advocate.

THE JEWS.

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A Severe Reproof.—A truly pious man, of rank and influence in society, was in the habit of entertaining and admitting to a degree of intimacy, persons of very humble circumstances in life, if only they gave evidence of true religion. His friend, who was accustomed to measure every thing according to the standard of this world, rallied him, pleasantly, on the subject of his associates: intimating a surprise that he should admit to his hospitality and friendship persons of so obscure an origin, and of so little estimation among men. He replied, in a tone of unaffected humility, that, as he could scarcely hope to enjoy so elevated a rank as they in the future world, he knew not why he should despise them in the present. The reproof came home to the feelings of the proud man, and he was silent—conscience whispering, meanwhile, how dim were his prospects of rising in the future world, to an equality with the pious poor, if his christian friend was in danger of falling below them.

Boston Telegraph.

Intemperance.—Mather, in his Magnalia, states that he had read a sermon preached before the British Parliament, the authorities of London, and the Assembly of Divines, in which the preacher had the following statement:

"I lived in a country, where, in seven years, I never saw a beggar, nor heard an oath, nor looked upon a drunkard. Shall I tell you where that Utopia was? It was in New England."

Little did the good man imagine that, in only three or four generations, America, would become the most noted of all countries for the universal prevalence of Intemperance.

Christian Register.

The Rev. James Walker, of Charlestown, has been chosen to deliver the sermon before the Ancient and Honorable Artillery, at their annual election in June.

The Hon Rufus King, of New York, has announced his intention of retiring from the Senate at the close of the present Congress.

GENERAL INTELLIGENCE.

By the Statesman of Monday, we perceive that Gen. Wm. Hull has commenced publishing the Memoirs of the campaign of the North Western army, (of which he had the command) in 1812. This subject has ever excited an unusual degree of interest, and given rise to a great diversity of opinions. It has once been put to rest by government; but the General considering himself unjustly persecuted by the Court Martial, before whom he was convicted, has now come forward with what he terms a statement adorned with nothing but truth in its plainest garb.

Inquisition.—By late arrivals from Europe, we learn that the Pope has formally refused to sanction the re-establishment of the Inquisition in Spain; as being a tribunal incompatible with the present enlightened age.

It must be highly gratifying to every friend of humanity, to find that this most horrid institution is at length abandoned by the very authority in which it originated. It would have been in some respects more agreeable, at least so far as the present Pope himself is concerned, if, instead of acknowledging that he was compelled to its abandonment from the Spirit of the Age,—he could have said that he refused to sanction its re-establishment from a sense of the dreadful iniquity and cruelty of its character, as well as of its inadequacy for the accomplishment of its avowed purpose.—Had this been the real and only ground, however, on which he opposed it, we should have had no security against its future establishment, under some less amiable and enlightened Pontiff. In the case now is, we perceive that the day is forever gone by, when an institution so truly odious and infernal may be tolerated. The spirit of the age,—the free, enlightened and constantly improving spirit of the age, which bears down in its progress all the oppressive and barbarous institutions of the days of ignorance and darkness,—has set up an everlasting barrier against a return to the bigoted and cruel practices of those periods.

The Inquisition was first instituted in the year 1200 by Pope Innocent III. It was not introduced into Spain until about the year 1231. It is represented as having been conducted in that country, with great activity and intolerance, in 1481, when the Modern Inquisition as it is called, was established, under the direction of the Inquisitors General, and a large number of subordinate officers. This change took place in the reigns of Ferdinand V. and Sextus IV. Between the years 1481 and 1820, the victims of the Inquisition in Spain were as follows:—

Burnt alive, - - - - - 34,633

Burnt in effigy, - - - - - 18,400

Condemned to the galleys or to imprisonment, - - - - - 288,410

The whole number therefore who fell victims to the Inquisition in Spain, between 1481 and 1820, was 340,921. This, let it be remembered, is the amount of the iniquitous proceedings in onely one country. How truly appalling are the number of sufferers appear, when we consider that the same horrible institution was in operation in Sicily, Sardinia, Flanders, the Canary Islands, South America and the India We, who are beyond the reach of the malignant fangs of this monster of cruelty, are unable properly to estimate the dreadful suffering it has inflicted on millions of honest and innocent persons. We hear of it at a distance, and are shocked by the detail of its cruelties that seem to us the business of romance, and not a reality. This is the institution which the Bishops of Spain are wishing to have re-established in Spain in 1824! and which we perceive the Pope has the good sense and humanity to refuse to their great mortification and chagrin.—O. Reg.

ACT OF FAITH (Auto da Fe) in the Romish church, is a solemn day held by the Inquisition for the punishment of heretics, and the solution of the innocent accused. They usually contrive the Auto to fall on some great festival, that the execution may pass with the more awe, and it is always on a Sunday. The Auto da Fe may be called the last act of the Inquisitorial tragedy: it is a kind of jail-delivery, appointed as a ten as a competent number of prisoners in the Inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is thus:—In the morning they are brought to a great hall, where they have certain habits put on, which they are to wear in the procession, and by which they know their doom. The procession is led up by Dominican friars; after which come the penitents, being all in black coats without sleeves, and bare-footed, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who over their black coats have flames painted with their points turning downwards. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upwards. After these come such as profess doctrines contrary to the faith of Rome, who, besides flames pointing upwards, have their picture painted on their breasts, with dogs, serpents and devils, all open-mouthed, about it. Each prisoner is attended with a familiar of the Inquisition; and those to be burnt have also a Jesuit on each hand, who are continually preaching them to abjure. After the prisoners, comes a troop of familiars on horseback; and after the males: last of all, the Inquisitor-general on white horse, led by two men with black hats and green bat-bands. A scaffold is erected high enough for two or three thousand people; at one end of which are the prisoners, at the other the Inquisitors. After a sermon made up of enormities of the Inquisition, and invectives against heretics, a priest ascends a desk near the scaffold, and having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the secular arm, earnestly beseeching at the same time the secular power not to touch their blood or put their lives in danger!!! The prisoners being thus in the hands of the civil magistrature are presently loaded with chains, and carried to the secular jail, and from thence, in an

two, brought before the civil judge; who, after asking in what religion they intend to die, pronounced sentence on such as declare they die in the communion of the church of Rome, that they shall be first strangled, and then burnt to ashes; on such as die in another faith, that they be burnt alive. Both are immediately carried to the Ribera, the place of execution, where there are as many stakes set up as there are prisoners to be burnt, with a quantity of dry furze about them. The stakes of the professed, that is, such as persist in the heresy, are about four yards high, having a small board towards the top for the prisoner to be seated on. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder; and the Jesuits, after several repeated exhortations to be reconciled to the church, part with them, telling them that they leave them to the devil, who is standing at their elbow, to receive their souls, and carry them with him to the flames of hell. On this a great shout is raised; and the cry is, "Let the dog's beads be made!" which is done by thrusting flaming furzes fastened to long poles against their faces, till their faces are burnt to coal, which is accompanied with the loudest exclamations of joy. At last, fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; so that they rather seem roasted than burnt. There cannot be a more lamentable spectacle: the sufferers continually cry out, while they are able, "Pity, for the love of God!" Yet it is beheld, by all sexes and ages, with transports of joy and satisfaction.—O, merciful God! is this the benign, humane religion thou hast given to man? Surely not. If such were the genius of Christianity, then would it be no honor to be a Christian. Let us, however, rejoice that the time is coming when the demon of persecution shall be banished out of this our world, and the true spirit of benevolence and candor pervade the universe; when none shall hurt or destroy, but the earth be filled with the knowledge of the Lord, as the waters cover the sea.—*Buck's Theolog. Dict.*

From the National Intelligencer.

The Abolishment of Imprisonment for Debt.

A great principle triumphed in the Senate yesterday, and the day will be remembered as one of the brightest in its history. That enlightened body yesterday gave its final sanction to an act, which we will venture to say, will command the applause of the country, and acquire for the body itself a durable renown.—One branch of the National Legislature has, at length, said that debt shall no longer be considered criminal—that the dungeon shall no longer be the portion of the honest debtor. The bill which has passed is necessarily qualified and guarded—it gives immunity to fraud, and it contains the requisite checks to shield its benefits from abuse; but the Senate has, substantially and formally, declared against the principle of imprisonment for debt; it has trodden down and trampled under foot one of the last remnants of Feudal and Roman barbarism, which the force of education and law has been able successfully to uphold until now against the spirit of the age. We cannot doubt that the concurrence of the other Branch will render the overthrow of this anomaly in our system complete and perpetual.—Our pleasure, we confess, would have been greater, had this philanthropic measure received a more unanimous consent. We have, however, the satisfaction to know that its opponents, generally, were not averse to the bill on principle, but because they thought the scheme imperfect; and many of them, we further know, are so far from approving of imprisonment for debt, that they are the warm advocates of the still higher measure of relief, a general system of Bankruptcy.

REPUBLIC OF COLOMBIA.

A correspondent of the New-York Religious Chronicle, in an interesting communication, concerning South America as a missionary field, states that the facilities presented to missionaries in the Republic of Colombia, are very great.—Schools are authorized by law, and supported by the public funds. Colleges have been built, and Universities endowed, by the generosity of individuals, or by the appropriations of government. The Lancasterian system of instruction has been introduced in some places, with its usual success. The Republic has made provision at the several colleges for the education of native youths, at the public expense. The intercourse between the Republic and the United States, is becoming more and more easy and frequent. A passage is ordinarily made from La Guira to New-York, in fifteen days. The facilities for acquiring the Spanish language are increasing, and the state of society in Colombia is such as to render the life of a missionary pleasant; so that the way is almost as well prepared for the introduction of missionaries from North America to the Republic of Colombia, as from the Atlantic to the Western States.

THE GREEKS.

On Wednesday evening, the Rev. S. E. Dwight delivered an eloquent Address in the Old South Meeting House in behalf of the Greek cause.—It was evident that he had taken much pains to investigate the geography, the climate, and the local advantages of the country now inhabited by the Greeks. He took particular notice of the classical history of this people, and the high literary character of their ancestors. But his most forcible plea for this nation was, the cause of liberty and national independence for which they were nobly struggling. He considered the many advantages to the world, which would arise from their emancipation. The establishment of a free constitution there would give to Europe a grand example, in which might be seen by contrast, the monstrous impositions of absolute monarchy. Their freedom would be succeeded by that of every oppressed nation, which would present the best facilities for the restoration of the Jews, for the religious instruction of every heathen clime, and for the moral renovation of this polluted world. From these considerations, he eloquently appealed to the sympathies of an enlightened and a free people, and conjured them, as they valued the blessings inherited from virtuous and high-minded ancestors, to extend the same privileges to the people, whose exertions for freedom so strongly resembled our own.—The collection was 271 dollars.—*Watchman.*

From the Worcester Spy of April 14th.

MURDER.

On the 11th inst. Abel French, of Fitchburg in this county, was committed to prison in this town, charged with the murder of Abel French 2d.

The circumstances relating to this tragical affair, as far as we can obtain them, are briefly as follows:—It seems that Abel French (the person committed) and his wife had not, for several years past, lived happily together, that they had sometime since separated, when his wife went to keep house for Abel French 2d (who was cousin to her husband), his wife, also, having left his in consequence of disagreement. For some time past French's jealousy of his wife had become strongly excited, in consequence of which, he went to the house of his cousin on the evening preceding the murder, where he made some discoveries which confirmed his suspicions. The next night he again went to the house, armed with a knife, and by some means got in and found his wife and cousin asleep together. He immediately attempted to cut his wife's throat, but struck so high that her jaw bone took the blow and probably saved her life. He then stabbed her two or three times, but his cousin having in the mean time been roused, seized him and prevented him from completing his murderous purpose on his wife. A struggle now ensued, in which the elder French succeeded in stabbing the younger, so fatally that he fell and immediately expired. His wife, though badly wounded, is expected to recover.

A coroners inquest was held on the dead body who returned a verdict of wilful murder by Abel French.

PUBLIC EXECUTIONS.

If it were known that, at a given hour, the condemned criminal was to die in silence, almost in solitude—without crowds to excite his hardness, or sustain his courage—or impart, in his last fatal moments, an artificial strength; if the execution were to be announced by the solemn tolling of the bell, and its event made known by the display of a black flag, would not the imagination be much more strongly impressed—would it not picture forth the sufferings of the convict, in colors deeper even than truth—and more than all, would not the horrid spectacle be spared to the eyes of men, women, and children, of a fellow creature's sufferings?—A spectacle which must harden and brutalize the mind.—*N. Y. Am.*

A Duel was fought on the 25th ult. near Augusta, Geo. between two boys from South Carolina, aged 17 years. They were both recently dismissed from Yale College, where the quarrel began. They fought with rifles at the distance of 20 paces, and according to some accounts one of the combatants was killed on the spot. We understand that the parents of both these rash youth encouraged them in this desperate act, and that the father of the one who was killed was on the ground when he fell.—*Norwalk Gaz.*

CONGRESS.

On Wednesday last, the NEW TARIFF BILL was passed to be engrossed for a third reading—yeas 105, nays 102. This precludes all further amendments in the House, except consenting to such as may be made in the Senate. The bill was ordered to be read a third time the next day, when debate may occur on its general principles, if thought necessary, but it has already been discussed sufficiently. If it goes to the Senate with so small a majority there seems little chance of its passage.

The President's Message concerning the Massachusetts claim, was taken up, and referred to the Committee on Claims.

In the Senate, on Tuesday last, the Resolution of Mr. LLOYD, calling on the President for information of the state of our Commerce with Portugal, was agreed to.

Judge Jackson.—It is generally known that in consequence of Judge Jackson's intense application to business his health had become so much impaired as to make it necessary to resign his seat, and take a voyage across the Atlantic for its restoration. It must be truly gratifying to all who have witnessed the singular ability and integrity with which he has discharged the arduous duties of his office, to learn that the voyage has had its desired effect, and that he is to be restored to his native State in the full possession of his health and faculties.—*Spy.*

Indian Shrewdness.—When General Lincoln went to make peace with the Creek Indians, one of the chiefs asked him to sit down on a log; he was then desired to move, and in a few minutes to move farther; the request was repeated, till the General got to the end of the log. The Indian said, "move farther;" to which the General replied, "I can move no farther."—"Just so it is with us," said the chief; "you have moved us back to the water, and then ask us to move farther."

The Legislature of New York contemplate holding the next session in the city of New York—when the Presidential Electors will be chosen. The heavy expense of an extra session will be required in consequence of the choice of Electors not being given to the people.

Salt Spring.—It has been recently ascertained that a Salt Spring, in Susquehanna county, Penn. which was discovered many years ago, may be worked to advantage. It is thought to be almost as highly impregnated as the Onondaga Spring. A tube has been inserted to the depth of 270 feet, in which the water rises about three feet above the surface of the ground, and furnishes between 90 and 100 gallons an hour.—Preparations are making to carry on the works to considerable extent. The spring lies about 7 miles N. E. from Montrose, and about the same distance from the Susquehanna river, on a branch of Snake Creek.

Neat Cattle.—It is ascertained from a respectable source, that during the past year, there were driven to market from the state of Maine, to Canada, Massachusetts and the British provinces of Nova Scotia and New Brunswick, about 16,000 head of neat cattle,—an evidence of the goodness of the soil of Maine for grazing.—*Star.*

From the New York Observer.

The convicts of the Penitentiary in this city, employed on the tread mill, made an attempt to escape on Saturday last, at noon. The number engaged in the insurrection was 46—21 white and 25 black men. The leader of the gang was a stout black man, and he was principally assisted by a white man, the same person who was convicted sometime ago of attempting to blow up his family with gunpowder. After a smart struggle of five or six minutes between the leaders and the keepers, the rioters were overpowered, and safely locked up. No particular injury was sustained by either of the parties.

The Legislature of this State adjourned on Monday to meet in Albany on the first Tuesday of November next. Messrs. Flagg, Baldwin, and Kings, were appointed to sit during the recess of the Legislature, to examine into the accounts of Myron Holley, with power to send for persons and papers.

Our readers will be surprised to learn, that a few minutes before the Legislature adjourned, the Hon. DeWitt Clinton was removed from the place of Canal Commissioner by a joint act of both Houses.

It is confidently stated that Mr. Clinton, for all his services as a Canal Commissioner, and President of the Board, (during a period of 14 years) has never required or received a single cent of compensation.

The Board of Claims under the first article of the Treaty of Ghent (to award indemnity for deported slaves) adjourned a few days ago, until June—not being able as yet to agree on the question of the average value, to ascertain which, we understand they are collecting further information.—*Nat. Int.*

From the Mobile Register of March, 23.

We learn that Hicks, the principal chief of the Cherokees, accompanied by 13 other Chiefs, started a few weeks since, as Commissioners to Washington City for the purpose of procuring an acknowledgment of their INDEPENDENCE as a nation, or of selling their whole territory. Hicks, however, was laboring under the pain of a white swelling, and became so very ill, that he was under the necessity of returning, but gave strict and positive instructions to the other Chiefs, either to bring home an acknowledgment of their national independence, or to negotiate a transfer.

Impediments of Speech.—Mr. W. Chapman, of Philadelphia, who had been for many years troubled with an impediment in his speech, accompanied with contortions, and tedious stammerings, succeeded in curing himself, and has opened an establishment in that city, for the cure of those similarly afflicted. Several have been relieved by him, as appears by certificates signed by many distinguished gentlemen, of New York, Baltimore, and Philadelphia. We would recommend this institution to all who are afflicted with impediments in their speech, as we are satisfied, that the high vouchers which Mr. Chapman has received, furnish full evidence of his ability to effect their relief.—*B. Gaz.*

READING, Penn. April 7.—We understand that during one of the nights last week, a part of the head of a negro child, in the suburbs of this borough, was eat away by the rats, whilst in bed with its mother! Though much injured it was expected to live.

Warning to Carters.—In Philadelphia a carter has been sentenced to three months imprisonment and fined twenty dollars, for carelessly running foul of a gig, in which were two persons. It was fully proved that the gig was upset, broken, the horse hurt, and the parties somewhat injured.

From the National Advocate, April 10.

NO ACCOUNTING FOR TASTE.

John McCurdy presented himself to the police, demanding to be sent to the Penitentiary. He had done nothing to entitle him to that distinction, but he had just been released from the same place, and finding that he could not obtain work, and being unwilling to steal, he desired to be sent back. "Why don't you go to the poor house?" said the magistrate. "Because my wife is there," said the man, and I have acquaintances at the penitentiary, and prefer going there. He was adjudged disorderly, and gratified by a commitment for the term of six months.

Piracy.—Capt. Davis, from St. Croix, furnishes the following information, received there from St. Thomas. On the 24th, in Sail Rock Passage, an AMERICAN BRIG and a Spanish scho. were boarded by an open boat, full of pirates, and ALL HANDS MURDERED, except a boy, who saved his life by swimming, being near Porto Rico. He reached land, and gave information. The next day the pirates began to circulate the money, robbed from the vessels, in Porto Rico, were apprehended, confessed their guilt, and seven were hanged.

New Post Offices.—The National Intelligencer states that there have been established within the several states and territories, from the commencement of the year 1823 to the end of the first quarter of the present year, upwards of seven hundred new Post Offices.

ST. JOHN, N. B. April 6.

We are sorry to remark that during the voting for Aldermen this morning, a serious and alarming accident occurred by the breaking down the Platform in front of the Court House, in consequence of which upwards of 70 persons were precipitated to the ground. We lament to state, that among many other citizens who received severe bruises, Mr. J. T. Partelow, Mr. W. Schouler, Mr. J. T. Hanford, and a boy just arrived here from New York, in the Borneo, were seriously injured.

The Hon. Rufus King, the senior member of the Senate of the United States, has announced that he shall retire from Congress at the close of the present session.

Spain.—All accounts from Spain represent the country as far from being tranquil. Serious disturbances existed in various places.—Bands of robbers and dispersed soldiers in Catalonia were becoming more numerous as the distresses of the province increased. The soldiers of the Faith, stationed at Barcelona, were withdrawn to a distance of eight leagues, under an apprehension of an attack from the Constitutionals. In Estremadura an insurrection is said to have showed itself, and a great agitation was apparent in Andalusia. Couriers are stopped on the road; pillage and robbery are common, and not unfrequently, individuals fall victims to party spirit and private revenge. In these scenes the monks are said to be conspicuous, preaching that every thing is lawful against the Liberals, and that it is doing God service to exterminate them.

The government is making great exertions to organize the army, and to improve the state of the finances. A convention has been signed regulating the occupation of Spain by the French troops, and a treaty recognizing a debt to France of 34,000,000 francs. The king has issued a decree by which he effects to regulate the commerce of South America. All the Journals in Madrid except one have recently been suppressed by royal authority.—*Ch. Spec.*

Mexico.—By the schooner Trimmer, we have papers and advices from the interior of Mexico, to the 6th last month. It appears that an arrangement has been effected by which the several Provinces are to have distinct governments, the whole united in a confederacy, similar to that of the United States. Letters express fears that this system of government will not be long adhered to, and that it does not possess sufficient energy to control the unenlightened population. No apprehensions existed that Spain would attempt to recover the country.—*N. Y. Mer. Adv.*

More than ten thousand persons have been vaccinated in Boston since the 10th of January last; half of the number at the public expense.

Public Lands.—By reports recently made to Congress, the amount of Public Lands surveyed, is 110,003,493 acres: of which 27,492,761 acres have been sold. Between the years 1797 and 1819, the United States sold public lands to the amount of forty-four millions of dollars. These lands were mostly purchased of the Indians at a low rate.

A Curiosity.—The marriage ring of Luther and the Nan Catharine Boveren, his wife, was sold lately by a peasant to a Jeweller at Darmstadt. It has their names engraved on it, and the date of their marriage, June 13, 1525.

The Fine Arts.—Mr. Kearny, of Philadelphia, has finished a portrait of John Quincy Adams.—The same artist is engaged upon a full length portrait of Gen. La Fayette, taken from an original picture, which is said to have been a good likeness at the time it was drawn.

GREAT FIRE.

A destructive fire occurred at St. John, N. B. on the morning of the 8th inst. About forty buildings were destroyed.

In one night of the month of February, seven murders were committed in the city of Mexico.—In one case, two persons having quarrelled, the aggressor plunged a dagger into the breast of the other, who drew it out instantly and buried it in the heart of his adversary. Both fell dead in the same moment.

WATERFORD, the Prophet.—This celebrated Indian warrior, who led the hostile Indians to the attack upon Fort Mims in 1813, which resulted in the massacre of near 400 men, women and children; and who afterwards voluntarily and dauntlessly flung himself into the hands of General Jackson, and demanded his protection, died near Montpelier, in the state of Alabama, on the 9th of March last.

Professor Everett is appointed to deliver the Oration before the Phi Beta Kappa Society, of Harvard University.

Piracy.—Bills were found by the Grand Jury of the Circuit Court of the U. States recently held in N. York, against Thomas Jones alias John Robinson; a colored man, (for the murder of the captain and mate of the brig Holkar, and running away with the vessel, in 1818) and Perez the Pirate.

Improvement in Spinning Wool.—Mr. Gilbert Brewster, of Norwich, Con. has invented a machine for spinning wool, which is said to make a great saving in the price of spinning. The best merino and even Saxony wool can be spun into threads, at one cent a pound. He has offered to give any person one of his machines, which costs \$2700, provided he will keep it in successful operation for two years, and deliver the inventor the savings made between this machine and the use of the common ones.

From Alvarada.—A serious misunderstanding has occurred between Capt. Stevens of the U. S. sch. Shark and the governor of the castle.—Gen. Victoria having notified Capt. S. that he would fire into every boat, that should pass between his vessel and the castle, a boat from the castle soon after approached the Shark, which was ordered off. The next day Capt. S. sent an explanation of his conduct, which did not satisfy the Governor, who had sent in that boat some American prisoners, captured by a Spanish vessel. Soon after the officer returned to the Shark, two boats came off from the castle, which were permitted to board the Shark; Capt. S. supposing they brought the American prisoners. But the object was to express the Governor's disapprobation of Capt. Stevens' conduct, and to order him out of the Mexican Seas.

The New-York Canal Commissioners have advertised for a loan of \$500,000, and the Government of Pennsylvania for a loan of 600,000. The N. York stock is to be irredeemable till after 1845.

DEATHS.

In this city, Mr. Wm. Gould, to Miss Katharine Robinson.—Mr. George W. Lord to Miss Francis Maria Mills.—Mr. Wm. Kingsbury to Miss Mary Gardner.—Mr. Ethan Allen to Miss Margaret Barber.—Capt. Geo. Henchman to Miss Margaret D. Goff. At Peacham, Vt. Mr. James Hunt, of Bradford, aged 74, to the Widow Mary Green, of F. aged 82. At Newport, Mr. Samuel Jeffers to Miss Mary Weeden.—Mr. Albert Cove, of Ware, N. H. to Miss Sarah Stevens.—At Newburyport, Mr. Amos Currier, to Miss Jane White Gurney. At Worcester, Edward D. Bangs Esq. to Miss Mary Grosvener.—Mr. Aaron Earle, of Groton, to Miss Eliza Williams.—Mr. Richard Mill to Miss Adeline Smith. In Lynn, April 14. Mr. Ebenezer J. Brimblecom to Miss Altazera Goodwin, both of Lynn.

DIED.

In this city, Mr. SIMON GARDNER, aged 34, pub librar and proprietor of the Commercial Gazette.—Mrs Sarah G. Hunter 24.

At the Hospital, in this city, Mr. James Belmont, of New-York, 20.—Late clown to the Circus company.

At Petersboro', N. H. Mrs. Jane Whitney, relict of Rev. Phineas W. late of Shirley, Mass.—At Dedham, Mr. Timothy Starr, jun. 44.—At Roxbury, Mrs. Ruth Faxon.—At Charlestown, Mr. Henry H. Harding, 36. At Jaffrey, N. H. Mr. Tilly Whitcomb, 56.—At Philadelphia, Rev. Philip Larray, 42, formerly of this city.

In Winchester, N. H. on the 5th inst. widow Abigail Owen, aged one hundred and two years.

In Cambridge, Lechmere Point, on the 19th inst. Mrs. Mary Granville, mother of the Rev. Wm. Granville and grand-mother of the late Wm. Granville who was killed by the machinery of the Glass Works. Her death was nearly as sudden as that of her grandson, as she was taken with a paralytic shock on the evening of the 12th inst. and was unable to speak afterwards.—She was 75 years of age, 54 of which she spent in the marriage state with one husband. She has left her aged partner, her children and grand children to mourn her loss.

In London, Rev. J. LEMPHREY, D. D. author of the Classical Dictionary, &c.—Dr. JAMES HERVEY, aged 73, an eminent Physician, and nephew to the author of the "Meditations."

Deaths at New-York, the week ending 10th inst. 100—22 of Small Pox!

MARINE INTELLIGENCE.

PORT OF BOSTON—1824.

ARRIVED SINCE OUR LAST.

TUESDAY—Brig Exchange, Jenkins, Charleston, 17 days.

THURSDAY—Brig Duxbury, Drew, London via Cowes, 40; ship Congress, Denby, Charleston; steam boat Patent, Porter, Portland; sch. Gustavus, Rogers, Havana; Leander, Smith, Baltimore; Eliza Ann, Fitchett, Fredericksburg; Fishhawk, Coffin, Wilmington; sloops Hero, Burroughs, and Hector, Wade, Bridgeport; Aurora, Lewis, N. York.

FRIDAY—Brig Octavia, Purinton, Antigua, 25; Orestes, Nason, Berbee, 32; schs. Trio, Dunbar, Havana; Washington, Decker, New Orleans; Carrier, Gill, Demerara, via Eastham and Plymouth; sloops Orion, Godfrey, N. York; Aurora, Springer, Hallowell; William, Phillips, Taunton; Express, Bulkley, N. York; schs. Sylvia, Wade, St. Croix; Diomed, Blanchard, Matanzas; Dolphin, Tobey, Portland; C. net, Rich Savannah; Ann, Singer, Richmond; Sy. Emery, Alexandria; Fortune, Felch, Newburyport; Hero, Mayo, Balt.

SATURDAY—Brig Mary, & Ellis, Trinidad, Cuba, via Vineyard; Cadmus, White, Ponca, 26; Bolina, Smith, Mobile; Margaret & Sarah, Crockett, Havana, via Portland.

Also, schs. Victory, Cook, Trinidad, Cuba, 21; Wm. King, West, Trinidad, via Vineyard; Albicore, Bailey, Windsor, N. C.; Camilla, Cobb, Fredericksburg; Fair Lady, Atkins, Norfolk; sloops Alpha, Pinkham, Baltimore; Deapatch, Phinney, N. York; Kenna, Henderson, Hartford; Lion, Portland; Mary, Kennelunk; ketch George, Greenleaf, N. Orleans, 24; brig Massachusetts, Hobart, N. Orleans.

SUNDAY—Ship Schem, Gyaelas, 126 days from Coast of California; schs. Quincy, Stodder, St. Johns, N. B.; St. Michaels, Brewster, Maranhao; brig William, Ross, Port au Prince; sch. Delaware, House, Philad.; sloops Hunter, Burton, Milton; Rapid, Patterson, N. York; brig Ellen, Maria, Sumers, N. Orleans; Atlantic, Blake, Matanzas; sch. Crescent, Williams, Gibraltar; brigs Mayflower, Snow, St. Lucie; Jane, Davis, St. Croix; sloops New Packet, White, Bath, Akery, Marblehead; sch. Hope, Frost, Philadelphia.

MONDAY—Schs. Morn. Star, Killeby, fr. Elizabeth City; Hebrew, Norton, St. Vincenta via Wilmington; Champion, Shackford, Eastport; sloop Reaper, Baker, Washington.

CLEARED SINCE OUR LAST.

THURSDAY—Sch. Lovely Hope, Lincoln, Philadelphia.

FRIDAY—Schs. Eliza Ann, Howes, St. Peters, Charles, Copulu, Philad.; Economy, Gilbert, Fredericksburg; Enterprise, Racket, Charleston; James Warren, Baker, Savannah.

SATURDAY—Brig Commerce, Foster, Surinam; Harriet, Henchman, Casilda, Cuba; Oliver, Kinsan Surinam; Sicily, Atwood, Trieste and Palermo; Louisa, Proctor, N. Orleans; schs. Selina & Jane, Drew, St. Johns, P. R.; Eliza Jane, Cobb, Philad.; Tatamont, Allen, Lubec; Eclipse, Lewis, N. York; St. Croix, Brooks, Eastport; sloops Delight, Nichols, N. York; William, Phillips, Dighton; Milledgeville, Knight, Portland.

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menecement in business, and hope, by punctuality and

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THE SERMON delivered at the Dedic-

ation of the new Methodist Chapel in

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the commencement, can be supplied on ap-

plication at the Office.

THE HERALD'S HARP.



FOR ZION'S HERALD.

THE RESURRECTION MORN.

Hark! dost thou hear the trumpet's sound,
Which shakes the earth and bursts the tomb,
And loudly echoes all around—
"Awake, ye nations under ground!"
The great, the appointed hour has come!"

See! 'st thou the awful Judge descend,
In pomp and majesty severe;
While countless myriads him attend,
With shouts which Heaven's high arches rend—
Proclaim, "the resurrection's here!"

As the tremendous thunder flies,
And rolls to earth's remotest bound,
With one accord the dead arise—
The sainted numbers crowd the skies,
And their Redeemer's throne surround.

With locks of horror and dismay,
The wretched, wretched throng appear,
(Who scorn'd their Saviour to obey,
And scoff'd at this tremendous day.)
Trembling with dread and guilty fear.

In vain they call for rocks to hide—
For hills to fall on them, in vain.
Their great Redeemer they've denied;
Now he'll their misery decide—
Their cry for mercy now disdain.

But the blest saints, in robes of light,
Hope's full fruition sweetly prove.
Glories burst on their ravish'd sight,
And now each golden harp they strike,
And about their Saviour's dying love.

Now landed on fir Canaan's shore,
Grief shall no more disturb their breast.
Now they shall shout their suffering's o'er,
And through eternity adore
Their God, and in his presence rest.

MINISTERS' MONITOR.

FOR ZION'S HERALD.

MR. EDITOR,

If you think the following extract from Flint's translation of Massillon's Sermon on ministerial zeal, worthy a place in your useful paper, you will confer a favor on a patron by inserting it.

P.

"Still, it is but too true, that the openness and frequency of transgression are pleaded as an excuse to authorize our indifference to the salvation of our fellow men; and this is another source of the want of zeal.

But in truth, this is but a cowardly timidity which does not oppose common prejudices, and which regards the frivolous approbation of men rather than their serious and eternal interests; it is a criminal respect for men which renders us more attentive and more sensible to our own present interests and comforts, than to the glory of God; it is a carnal prudence which represents zeal and holy wisdom under false ideas of excess, indifference and rashness, a new pretence which extinguishes all spirit of zeal in the heart of ministers.

They honor their cowardice with the specious names of moderation and prudence; under a pretence that they must not carry their zeal too far, they have none at all; by wishing to avoid the rock of imprudence and over-zealousness, they often fall without scruple, upon that of cowardice and indolence. They wish to be able to render themselves useful to sinners, and at the same time, render sinners favorable to them: that is to say, they wish to have their zeal applauded—to be able to oppose the passions of men, and at the same time, to secure their praises—to condemn the vices which others love, and to be approved of those whom they condemn. But is there any means of applying a caustic to a wound without exciting pain? No, my brethren, let us not deceive ourselves; if that apostolic zeal—that magnanimous, wise, disinterested zeal—that zeal which feared not formerly to say to an Emperor, "Imitate David in his repentance, as you have imitated him in his sins." If that zeal is so uncommon among us, it is because we regard ourselves alone, instead of seeking the glory of God and the salvation of sinners. Our views in entering into the ministry do not lead us to examine whether we shall be useful, but whether we shall be applauded. We esteem ourselves successful no further than we acquire honor in the eyes of men. Whatever should subject us to mortifications and reproaches from them, although God should be glorified thereby, and his grace should make use of it to spread blessings upon our ministry, we avoid as a disappointment and an unhappiness; as if we were ministers for ourselves alone. Glory and infamy were regarded by the great apostle of the Gentiles in the same light; and when he was discharging the duties of his apostleship, he did not think it possible to please men, and be a true servant of Jesus Christ. But we would unite what that heavenly man thought could not be united; though he learned, even in Heaven, secrets which the ear has never heard. Let us not deceive ourselves. The Son of God came not to send peace upon the earth, but a sword; the truths of which we are the inter-

preters, cannot please the world, because they condemn the world. If we expect that the gospel should be according to the taste of the world, and that the truth will find no gainers, we expect what Christ has foretold will never happen. The world will always remain, even to the end, inimical to him and his doctrines, it will reply to us as the Jews did to Christ, "this is a hard saying," these truths are extravagant; these maxims are impracticable; and it is not possible to hear them without revolting against them. "This is a hard saying, who can hear it?" The world will never change its language; we must expect to find it always armed against us; opposing the arms of flesh and blood to the spiritual armor of our holy warfare; thwarting our projects; rendering our labors abortive; turning our doctrine into ridicule; deriding our ministry; and often attempting to injure our reputations with the poison of censure and calumny.

Why then should that which is to console us under our troubles, and crown our labors, become the only motive to give us a distaste for them? Let us remember that success, in their ministry, was not promised to the Apostles, by their great Master, but in connection with contempt, opprobrium, contradiction, and sufferings. If they had had no other motive to induce them to preach the gospel but the expectation that cities and provinces would receive it with applause, the whole universe would have been still in idolatry; and instead of true faith and holy doctrines, we should have received from our ancestors only blindness, profane superstition, and idolatry. It is the glorious characteristic of the doctrines of Christianity, and a great proof of their divinity, to be always opposed and always victorious; to raise the world against them, and to subject the world to their yoke; to be opposed to flesh and blood, to pride, ambition, false wisdom, and all the passions of men; and to establish themselves alone, without strength, without support, without protection, by the arms of grace and truth, upon the ruins of all human lusts. To fear contradictions and obstacles, is, then, to be wanting in faith; since faith itself proposes them to us as the glory and recompense of our ministry.

YOUTH'S DEPARTMENT.

JUVENILE EXPOSITOR.—NO. 27.

MATT. XI. 16, 17.—But whereunto shall I liken this generation? It is like unto children sitting in the market, and calling unto their fellows, and saying we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

"I can do nothing which will please them," said a little boy to his father, when complaining of the sullen obstinate conduct of his juvenile companions. Well, rejoined the parent, if you find no pleasure in the company of your equals, come here and read this passage of scripture, and I will take this occasion of explaining it to you, that you may always remember it, and learn to make a proper use of your disappointment and little vexations.

He read, "But whereunto shall I liken this generation? It is like unto children sitting in the market, and calling unto their fellows, and saying, I have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented." This passage which you have read, said the parent, alludes to a custom among the Jews to have music of an airy and cheerful kind, accompanied with dancing on their festive occasions; and at funerals they had music of a melancholy kind accompanied by lamentations and wailings—see chap. ix. 22. When Jesus came to the ruler's house, he saw the minstrel's and the people making a noise. And on the return of the prodigal, it is said there was music and dancing. The children of this country used to imitate these things in their diversions, while one band performed music, the others responded by dancing—and if the first piped a mournful air or funeral dirge, the second replied by answerable lamentations, and affected mourning. From this usage it became a proverbial saying, we have piped, but you have not danced, we have mourned and ye have not lamented. Here you see the blessed Saviour took occasion to make use of such incidents as this which fretted and grieved you among your play-fellows, to reprove and instruct men. You say "you can do nothing which will please your companions." When the Scribes and Pharisees complained of Christ for his free and social manner, and were equally displeased with John the Baptist, for his retired and austere habits, they were like deficient children, that would be pleased with nothing. But how patient and forbearing was the Saviour to these people? What various means did he use to convince them of their folly and bring them to do better? You must learn from your present complainings, to think how often you have disregarded the pleasant and joyful sound of instruction, which has called on you to be a pious and good child; and how often you have been inattentive to the solemn warning and admonitions which would have made you sorry for having done wrong. Have you not sometimes acted the part of an ungrateful child, not to be pleased with what would have been your joy and delight? And have you not sometimes been indifferent to what ought to have grieved and afflicted you? In the conduct of the careless or sullen children, you see something to reprove you. Moreover, how ought you to love to read the Scriptures, to gain instruction, when it is there given in so pleasant and so easy a manner as you find it in this instance.

Let the child of tender age,
Learn to read the sacred page;
He will there instruction find,
Suited to his infant mind.
Parents, teachers, set your part,
To impress the youthful heart,
With the knowledge of the truth,
In their earliest morn of youth.

Seize occurrences which rise,
Daily to their prying eyes;
Blend with these instructions pure,
And with truth their minds allure.

LADIES' DEPARTMENT.

Religion in a female secures all her interests. It graces her character, promotes her peace, endears her friendship, secures esteem, and adds a dignity and a worth indescribable, to all her deeds. How sweet! when the mistress of a family is the handmaid of the Lord—when the mother of children is an example of piety—when the wife of the bosom is espoused to the Redeemer! how desirable that the daughter be a chaste virgin to Christ! that the sister leaneth on his arm, who sticketh closer than a brother! that the songsters of the temple belong to the heavenly choir! How pleasant, when the absent husband can think of home, and reflect that angels watch the place, that they guard the interest and the health of his heaven-born companion and the children of the covenant! When about to leave her a widow, and commit to her exclusive care his helpless offspring, how consoling, if her character is such that she can lean on the widow's God, and put her children under the guardianship of Him, who is the Father of the fatherless! Then he quits the world calm and happy, supported by the hope, that he shall meet them all in Heaven.

Religion has a peculiar sweetness, when it mingles with the modest softness of the female character. So the dew-drop borrows odour and color from the rose.

Females need the comforts, the hopes and the prospects of religion, more if possible, than the other sex. Subjected to the trials of disobedience, and the weakness of a feeble constitution, their state when raised by improvement, and proped with Christian consolations, is still a state of subjection and pain. Suppose one of your number yoked to a husband of acid temper, and the prey of disappointment and disease, where, but from Heaven, does there dawn upon her one beam of light. But, if she can look upward and deprecate a place of rest when the toils of life are finished—a home where she may be happy, a friend who will ever be kind, and a nature raised above fatigue, and pain and death—then, while the pains of living are softened by the hope of dying, and earth blotted out by the glories of Heaven, she can exercise patience and submission till the time appointed for her release. Thus religion fills the cup with pleasure that was full of gall; converts the veriest howl into a palace, and, adapting the spirits to its lodgment, makes it happy. Thus the hope of Heaven, if that hope was a dream, smooths her passage to the tomb, renders religion essential to her happiness.

A MOTHER'S LOVE.

By Mrs. Hemans.

There is none,

In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A mother's heart. It is but pride, wherewith
To his fair son the father's eye doth turn,
Watching his growth. Ay on the boy he looks
The bright glad creature springing in his path,
But as the heir of his great name, the young
And stately tree, whose rising strength ere long
Shall bear the trophies high. And this is love!
—This is man's love!—What marvel!—You ne'er
made
Your breast the pillow of his infancy,
While to the fulness of your heart's glad heavings
His fair cheek rose and fell; and his bright hair
Waved softly to your breath!—You ne'er kept watch
Beside him, till the last pale star had set,
And morn, all dawning, as in triumph broke
On your dim weary eye; not your's the face,
Which, early faded through fond care for him,
Hung o'er his sleep, and, duly as Heaven's light,
Was there to greet his waking! You ne'er smooth'd
His couch, ne'er sung him to his rosy rest,
Caught his last whisper when his voice from yours
Had learn'd soft utterance; pressed your lip to his,
When fever parch'd it; hush'd his wayward cries
With patient, vigilant, never-weary love!
No! these are woman's tasks!—In these her youth
And bloom of cheek, and buoyancy of heart,
Sicel from her—all unmark'd!

THE SAILOR'S FRIEND.

HOME:

Or a Short Account of Charles Grafton.

A few years since, in travelling from Boston to New-York, to take command of a vessel, in which I had made a former and very successful voyage, there were in the stage coach with me another master and two mates; and conversation, as might be expected, often turned upon events which had occurred at sea. We rode very happily together, though the day had been tempestuous; but at night, the roads having become very bad, the horses very impatient, and the darkness so great as to make it very difficult to guide them, the carriage was overturned; and we were all sufficiently bruised and uncomfortable, to make us glad of the shelter of the nearest hut, and of the kindness even of the poorest individual. We looked about us and soon perceived a light; and almost as soon heard the cheering language of sympathy and benevolence. "Go in, go in," said the stranger, extending his hands to feel for us: for we could scarcely be seen. We very readily accepted his invitation, and entered the house.—At the door we were received by a woman, about sixty years of age. "Come in, come in," said she, with all that generous hospitality, which none knows better how to value than a sailor, "I hope no one is injured." "Not much," said I; "a sailor would not think it much to be cast away, if he could step at once into as snug a cabin as this is." The word sailor caused her immediately to observe us more attentively; and I saw in her countenance an expression of peculiar sensibility and anxiety. She piled wood upon the fire; went to the door to listen to the voice of her husband; returned, and inquired what she should get for us: and, after a moment or two, went again to the door to listen. My fellow-travellers, in congratulating themselves upon their safety, and one in examining his arm, and another his leg, were too much

engaged to notice the good woman any further than to cordially thank her, and to assure her that they needed no assistance. But my curiosity was awakened; I was in no small degree gratified, when the old man entered and said, "well, gentlemen, you must put up with such accommodations as I can give you for the night, for the coach is so much broken that we cannot repair it until morning."

The good woman seized the first favorable moment of whispering to her husband, "these are sea-faring men, my dear." Instantly I perceived a new, and more striking expression of countenance. It was an expression of pleasure, but mixed, as I cannot describe, with something which I was certain was not pleasure. It was a countenance of the greatest kindness, but deeply marked with the lines of suffering. He came towards us, while his wife began immediately to make provision for a supper. I rose, and giving him my hand, said, "we are sailors, and accustomed to danger."—A tear started into his eye; and, offering his hand to each, he gave us the most cordial welcome. He then left us, to assist the driver in the care of his horses, and to bring our baggage into the house. It was half an hour before our host returned; and in this interval two or three stories told by my companions, so fixed the attention of the farmer's wife, and once or twice appeared to produce in her so great an agitation of spirits, that for a moment I was even alarmed. A good supper, however, was soon provided, and my weary companions were glad to be shown to bed. But I excused myself from going with them, as in truth I preferred the fire-side, and was very desirous of a more intimate acquaintance with my new friends.

I began to inquire of the old man the size of his farm, the number of his cattle, and the produce of his fields. But I soon found that I had not touched the string, on which his sorrows hung. In return, he asked me of my voyages, and of the dangers and sufferings of sailors. I saw in his eye, and in the whole countenance and manner of himself and wife, an unutterable anxiety and depression of mind.—"My good friend," said I, "sailors are not the worst of men. There are good and bad men among them, as in all other classes of society; and I have known as good men—aye, a few as truly good—as I have known upon the land.—But the exposures of young seamen are indeed very great." "Pardon me, Sir," said the old man, as he drew his rough hand over his eye; "I know, yes, I know the dangers of a sailor's life. My second son is a sailor; and I know not that we shall ever see him again.—He has not returned to us these four years, and I fear"—He could not express his fears. Unable longer to restrain her emotions, his wife now wept in that silent agony of grief, that I knew not myself how to speak, and scarcely how to refrain from weeping. But immediately forming the resolution, "you shall not lose your son if it be possible to save him," I said, "your boy, notwithstanding, may be alive, and well: if I can find him out, you shall have no reason to complain of the storm of this night, nor any of the trouble which we have given you." "O speak not of trouble," said the old man; "I thank God for seeing you; and if you could indeed find my child."—He paused again, leaving the sentence unfinished; but after a moment continued, "yet it is not impossible."—"How old," said I, "is your son?" "Twenty-four last October," he replied. "He left us at fifteen; and in a year returned, much grown; but ah! unlike what he was when we gave him our parting blessing. He went again, and returned. But how shall I tell you of the anguish of my heart? Again he left us, with the best counsel which we could bestow, and with many prayers. But at twenty we saw him—O! it is more than a father's heart can sustain." He sobbed. He rose and walked—and his wife, unable to bear the double burden of his grief and her own, left the room. How affecting are the tears of the aged! above all, the tears of an aged father and mother, mourning over the lost virtue of their child! I must have had a heart of stone, to have been unmoved. Yes, I wept.

"Are you a father?" said the old man. "I am," I replied; "but my children are yet too young to excite much anxiety." "God preserve you." He said, "from the anguish of a broken heart. You are a stranger to me, and are the first stranger to whom I have opened my sorrows. But you have drawn them from me. I have lived sixty-five years, and have received many, very many blessings; and can remember, too, many days of bitter suffering—but this last trial is the heaviest of all. I have buried a son, strong, active, generous, and in early piety, all which a father might hope;—and a daughter of seventeen, tall, strait as our own pines, beautiful, the delight of her mother and myself. But she died with an unshaken faith, and a hope full of immortality.—They are at rest; and concerning them I am in peace. But our days pass in sorrow; and our nights, especially when the storm rages around us, in painful watchfulness. His mother will not sleep to-night; for the image of our poor boy, in times like this, is constantly before us. "I will leave no exertion untried for you, my good friend," said I; "and if he is to be found, he shall find me a father." He turned short and grasped my hand.—"The Father of mercies bless you!" said he.—"Should I fall asleep in such a night as this, in my dreams I should be seeking my Charles in some desolate country, while I felt myself exposed to all the severity of the weather; or I should be with him on the ocean, and see him fall from the mast into the sea, and, in the agony of death, calling upon me to save him;—or I should be in some place of profaneness and profligacy, where I should hear his voice; where I should see him; but from which he would escape, and leave me to the pursuit of him, amidst all the horrors of the storm." "I have forgotten," said I, to ask his name." "It is Charles Grafton."

I sat till twelve with the old man, and was then willing to retire. He felt that he had said enough, and became silent. It was no common effort which he had made, and I felt too deep a reverence for his silence, unnecessarily to interrupt it. I retired, but not to sleep. I could not think of these distressed parents and sleep. I knew Charles, for he had once sailed with me; but I knew nothing of him with which I could console the heart of his distressed father.

But (thought I) he has a pious education: though the seeds which have sprung up are choked, their root, perhaps, is not dead.—"There is hope of a tree, if it be cut down, it will sprout again, and that the tender branch thereof will not cease. Though the root thereof was old in the earth, and the stock thereof die the ground, yet through the scent of water will bud and bring forth boughs like a plant." Job. xiv. 7, 8, 9. This was a precious reflection; and I cherished it, as if it had been suggested by an angel. My anticipated voyage had now an interest altogether new; and I felt that I should be compensated for any exertions I might be the instrument of rescuing this young man from ruin, and of gladdening the hearts of his aged and most worthy parents, by witnessing his return to virtue and to true happiness.

In reflections like these, the hours of night wore away; and when I came with my companions, in the morning, to the room which we had left, we found the old man and his wife sitting at the fire. The thought now first occurred to me, that we had occupied together all their beds. It was so. But an apology or expression of regret, was utterly forbidden. A good breakfast awaited us, and, by the assistance of his eldest son, the stage coach was soon in readiness, and we were prepared to resume our journey.

I soon sailed for Liverpool, from whence I was bound to the North West Coast. I have no wish to write a narrative of my voyage, for considered simply as a voyage, it was not more interesting than have been an hundred other long voyages. But a short account of Charles Grafton, may perhaps be useful to some young sailors; and, in the course of it, I would very respectfully offer a few remarks to masters, which I can only wish may be as candidly received, as they are kindly intended.

(TO BE CONTINUED.)

MISCELLANEOUS.

Letter from an aged Minister to one of his Pious Sons.

My Friend,

The nearer the time of my departure approaches, the more I think of you; and wish to leave you in a promising way for this life, and that which is to come. I am afraid it is much otherwise now. It distresses me to think how many hopeful young men, sprung from pious parents, have sidden, before they were aware, into the broad way to ruin, both for soul and body, by the love of strong drink. I say by the love of it, for that is the root of evil. A high taste for strong drink, almost infallibly leads on to excessive use of it. Excessive use unmans him who gives way to it. It sinks him, whether aware of it, or not, far below those he could once call his equals; and he comes by degrees, to be made no account of in society; never called out to act any honorable part for the community.

Some there are, who conceive they come off well, if they are not seen plainly intoxicated; but this is a great mistake. They may nevertheless impair their constitutions greatly; lay a foundation for a long train of diseases; they may shorten their lives, and injure their minds far more than they are apt to conceive.

An immortal being, hankering, all the time, after ardent spirits, is in no condition to pay suitable regard to his soul. If Heaven itself is offered to him, there is something else he is more eager to obtain; and if he is not beside himself, he is not well composed. He is either too elevated to be solid, or he becomes passionate, and uncomfortable to those about him. But it is astonishing to think how men who might, with great ease, maintain their families, and be forehanded, and helpful to the needy, are content to be straitened, sometimes even to poverty, for the sake of a kind of comfort, a thousand times worse than none; and yet very expensive. It is surprising, indeed, what a large proportion of their earnings, some hard laboring men are willing to lay out, for that pernicious article!

But the most mournful circumstance of all is, the man sinks more and more, with respect to religious things. If closet duties are not wholly neglected, it is a wonder. They cannot be attended in good earnest. Nor will family worship be maintained properly, if at all. As to "reverencing the sanctuary," (Lev. xxvi. 2.) there is usually a great decline. But the poor soul does not think, while such a habit prevails. It sinks into more and more of insensibility, as to eternal things. And where must this end? May God enable you, my friend, to think upon this question without loss of time! I am sure that nothing but a strong conviction of duty, and regard to your best welfare, would have prevailed on me to give you this pain. You have done me no wrong. You have been always friendly. Give me then, the unspeakable pleasure of contributing to save your soul.

Your sincere well-wisher.

Prayer, like Jonathan's bow, returns not empty. Some prayers indeed have a longer voyage than others; but they return with a richer lading at last.—Gurnall.

ANECDOTE.

A godly minister of the gospel occasionally visiting a gay person, was introduced to a room near to that wherein she dressed. After waiting some hours the lady came in, and found him in tears. She inquired the reason of his weeping. He replied, "Madam, I weep on reflecting that you can spend so many hours before your glass, and in adorning your person, while I spend so few hours before my God, in adorning my soul." The rebuke struck her conscience. She lived and died a monument of grace.